JAMES E. TALMAGE. LIBRARY.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Through the wrath of the Lord of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother" (ISAIAH 9: 19).

No. 3, Vol. LXXXI. Thursday, January 16, 1919. Price One Penny.

NEITHER MARRY NOR GIVE IN MARRIAGE.

BY DR. JAMES E. TALMAGE, OF THE COUNCIL OF THE TWELVE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

CERTAIN Sadducees once came to Christ with a question concerning marital relations following the resurrection. The real point of their inquiry was in part hidden, or, in current vernacular, camouflaged. Their chief purpose was that of disputing the doctrine of the resurrection itself, the actuality of which the Sadducees as a sect strenuously denied.

They cited a case, presumably hypothetical, of a woman who had been married, and then six times remarried under the levirate law, and seven times widowed, and who eventually had died, childless. The question as submitted was: "Therefore in the resurrection whose wife shall she be of the seven?"

"Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven" (Matt. 22: 28-30).

Three of the evangelists make record of the incident; and the most extended version of our Lord's reply is given by Luke (20:34-38). From this we gather that while marriage and giving in marriage—that is to say the association of eligible parties in wedlock, and the authoritative solemnization of the union by a duly qualified official—are necessary and honorable undertakings among mortals, they to whom the Savior referred shall neither marry nor be given in marriage in the resurrection, but at best shall be made equal to the angels.

The inquisitorial Sadducees must have felt the force of the Master's rebuke in being told that they were in error "not knowing the scriptures nor the power of God," for they prided them-

selves on their learning and superior qualities of understanding. Nevertheless, the reproof was merited, for had they opened their hearts to the spirit of Scripture, had they considered with honest desire to comprehend the words of the Lord who spoke to them, whose utterances were and are Scripture of the highest and most sacred order, they would have been able to distinguish between ceremonies performed for time only under the regulations of human law, and ordinances administered by the authority of God for both time and eternity.

Sacred rites that pertain both to the period of mortality and to the life beyond must be solemnized on earth. Compliance with the laws and ordinances of the gospel, or the rejection of these, determines the individual test for which the world was prepared as the abode of men—to "prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them" (Pearl of Great Price, p. 66).

Thus, in the case of the initiatory ordinance, baptism, it is essential that it be administered to mankind in the flesh: for Scripture nowhere avers that in and after the resurrection men shall be baptized in water for the remission of sins done in mortality. And so is it with respect to marriage.

True, as we have heretofore seen, the merciful economy of God makes possible the vicarious administration of baptism for the disembodied, that is, for the dead prior to their resurrection: but the actual baptism is to be solemnized by and upon mortal beings, who, having been already baptized for themselves, may officiate for their dead kindred by complying with the revealed laws and regulations. So also the marital union of the worthy dead, who have lived in lawful and honorable wedlock as regulated by secular law, may be confirmed and superseded by the ordinance of Celestial Marriage, wherein the family relationship is perpetuated by sealing under the authority of the Holy Priesthood, to be of force and effect in and after the resurrection from the dead.

The family relationship was primarily designed to be perpetual: and only as mankind have forfeited or rejected the ministration of the Holy Priesthood has mere temporal union become a necessary, yet but partial, substitute for the eternal order of marriage. Paul's comprehensive precept, "Neither is the man without the woman, neither the woman without the man, in the Lord" (I. Cor. 11: 11) has an application beyond the marital state in mortality.

The full measure of progression in eternity is unattainable without the perpetuity of the family organization: and the family unit must be established on earth through the order of Celestial Marriage, which comprises marriage for time as well as for eternity, or, in the case of the dead, by the confirmation and extension of earthly wedlock through the vicarious sealing of the parties in Celestial Marriage. Otherwise, that is, if the marriage of any couple shall have been by secular authority only, without

the authority of the Holy Priesthood, the parties shall find in the resurrection that neither are they married nor can they then be given in marriage.

Following the visitation of the Risen Christ to the Nephites on the Western Continent we read of the marriage institution associated with specific blessings, indicating the authorized administration of the higher and eternal order of matrimony: "And they were married, and given in marriage, and were blessed according to the multitude of the promises which the Lord had made unto them" (Book of Mormon, IV. Nephi 11).

Concerning those who are wedded for this life only, the word of God as revealed in the present age is in strict accord with the Lord's affirmation to the Sadducees:

"Therefore, when they are out of the world, they neither marry, nor are given in marriage; but are appointed angels in heaven, which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory" (Doctrine and Covenants 132:16).

SALVATION FOR THE DEAD.

In his lecture before the Epworth League of the Wesley Church, Grandview, Vancouver, B. C., Dr. E. E. Kinney condemns the doctrine of salvation for the dead as being false, and regards it as a proof of the falsity of the claims of Joseph Smith concerning the divinity of his mission.

I do not wish to ridicule the Doctor for his words, because I believe he was sincere when he made that statement. For, like the rest of the people of Christendom, he has been taught from the cradle upwards that all who die without embracing Christianity in this life, are doomed to eternal damnation, without any hope of redemption. How such a doctrine can be conceived and believed in by a people claiming to be so far advanced in knowledge as the teachers of religion to-day claim to be, is very difficult to understand. Certainly, the Bible does not warrant such a belief. Yet, it is not the mistake of one sect of Christianity, but of all the sects.

That salvation for the dead is taught in the Scriptures, I would like to point out from the following passages.

First, Isaiah (46: 6, 7), foretells the visitation of the Savior to a prison house where the prisoners were sitting under the shadow of death, and He went there to bring them forth from that place. The text says: "I the Lord have called thee in righteousness and will hold thine hand, and will keep thee and give thee for a covenant of the people, for a light of the gentiles. To open the blind eyes, to bring out the prisoners from the prison and them that sit in darkness out of the prison house."

If we need any explanation of the text quoted, I think we can find it in the Savior's own words as given in John 5: 25. He says, "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear it shall live." Now, according to all the prescribed rules of popular Christianity, that text would have to undergo a process of spiritualization, and the dead there referred to would have to mean the dead in sin. But as if to provide for such a contingency, Christ dispels all doubt as to the real meaning of those words, for in the 28th and 29th verses He says, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life: and they that have done evil, unto the resurrection of damnation."

First, we have Isaiah in his prophetic utterance foretelling that the Messiah should visit someone who was detained in a prison or place of detention, and that He was to be for a covenant of the people and a light of the gentiles. That Jesus, the Christ, was to be that light is evidenced in the prayer of that good and devout man, Simeon, when he witnessed the Son of God being brought to the Temple to comply with the law. Simeon lifted up his voice to God in thankfulness for the fact that he had been privileged to see that day, and in his praise and gratitude, he refers to the Babe as the One who should be a light to lighten the gentiles, and the glory of Israel. And now we have Him bearing record of Himself, saying, that they that were in their graves were going to hear His voice.

Next, we ask the question, "Did He preach to the dead, or to the spirits in prison?" Let us look at I. Peter 3: 18-20. We read, "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the spirit. By which also he went and preached unto the spirits in prison, which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls were saved by water."

It is evident from this that Peter understood perfectly well that a message was to be taken to those who had passed from this life without having obeyed the commandments of God, and, as if to dispel any doubt which might be in our minds, the Apostle tells us who they were, who were favored with this divine Visitor, for he says they were disobedient in the days of Noah. Noah preached righteousness for one hundred and twenty years, telling the people of the destruction which was about to be poured out upon them if they did not repent. That they ignored the warning given them by the Prophet of God is known to all Bible readers, for the destruction did come, just as Noah predicted, and the disobedient were swept from the earth, all except eight souls. And then, after

two thousand years of incarceration, they were visited by no less a personage than the Redeemer of the world. Why did He visit these people, if the claims of modern theologians are correct, and there is no hope for those who are dead? It would seem a vain thing to do, to go and preach to those sufferers, if there was no hope for them. But that a change in their condition was to take place is apparent from the words of the same Apostle in the next chapter (6th verse), wherein he says: "For, for this cause was the gospel preached to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." It is evident from this text that the message which was delivered to them by their divine Visitor was to have the effect of causing them to live according to God in the spirit. Such a transformation could not be brought about unless they had some word of hope given to them, which would awaken the spark of grace within them and cause them to repent, with hope of obtaining the forgiveness of their sins; hence their desire to live in their disembodied state, according to the will and commandments of God.

Now we come to another very important subject in connection with this sacred principle, salvation for the dead. The Scriptures give us to understand that baptism is for the remission of sins; therefore, it is incumbent on all mankind to comply with this ordinance, in order to obtain the forgiveness of sin, and, as God is no respecter of persons, it would appear to be just as imperative for those antediluvians to be baptized, as for any other person. Since they were in a disembodied condition, it would seem impossible for them to obtain the desire of their hearts, the forgiveness of their sins; but when the council in heaven formed the plan for the redemption of man, there was nothing left undone; there was no possibility which might arise but what was foreseen by our allwise Father, and a means was provided. In this case it was seen that those spirits in prison who might accept the gospel message could not be baptized while in that condition, so the ordinance of vicarious baptism was instituted. This is operative in their behalf, just as the vicarious sacrifice on Calvary is operative on behalf of the living.

That Joseph Smith was not the first to teach this doctrine is proved by the words of the Apostle Paul, in writing to the Corinthian saints on the subject of the resurrection. The Saints did not seem to understand this matter, and, undoubtedly, had disputes among themselves about it. So they appealed to Paul to settle the question for them. And how did he answer? By putting a very logical question to them. "Else what shall they do which are baptized for the dead?" (I. Cor. 15:29). From this we learn that the doctrine of salvation for the dead was well understood. And so Paul appealed to their sense of reason, when he asked the question, "If the dead rise not at all, why then are they baptized for the dead?"

Now I am going to appeal to the reason of my readers. All the teachers of modern Christianity are agreed in making one great claim in regard to the death and the resurrection of Jesus, the Christ, in that they say that He led captivity captive, that He broke the bonds of death, and rose triumphant over death and hell. In the face of this, they tell us that there is no hope of salvation beyond the grave. Let us now see how this compares with the triumphant resurrection, from the time when our Father Adam was placed upon the earth till now. Scientists tell us that there have been born into this world forty-three billion people. Of that number there have never been more than two billion of people who have embraced Christianity in any form. So, since our theologians tell us that all outside the pale of the church are damned, and that there is no hope of salvation for the dead, we must reluctantly conclude that forty-one billion of the sons and daughters of God are irretrievably damned, and that Satan, the vanquished one, would get ninety-five per cent. of the world's population, while Christ, the triumphant One, would have to be satisfied with less than five per cent. I am at a loss to know how the claims of the Conqueror are going to be upheld when it comes to the final division. I am afraid that, if we had no better argument in favor of our Lord's ministry, we shall have no more hope to offer to the living than our critics are offering to the dead. It looks too much like the German claims to victory at the Battle off Jutland.

But such is not the case. The plan of salvation is so comprehensive that not one soul need be lost. And not one drop of blood of Christ was shed in vain. Death has no power over those who have been bought with the precious blood, and that includes all mankind, living or dead. For if His blood could only be made to apply to the living, then would His work be less than half done, as there were people who lived on the earth and died and passed on into the next sphere of action, without ever having heard of the name of Christ, and that for nearly four thousand years before His advent in the flesh, so that, as the greater part of the people lived and died without knowing His will concerning them, through no fault of their own, they must be eternally damned. Would not such a doctrine, if proved true, show a great lack of foresight on the part of an allwise God when He prepared the plan of redemption, and would it not also show a weakness in the generalship, in allowing the vanquished Satan to get the major portion of the spoils of the conflict?

I am afraid our learned friends who have given themselves the task of condemning the "Mormons" for their belief in the doctrine of salvation for the dead, will have to have something better to offer than what they have at present. The much despised and misrepresented "Mormon" has really got a hope in a triumphant Christ, who is not only the Christ, the Savior of the living, but of

the dead also, and with the Apostle of old they can sing, "O death, where is thy sting? O grave, where is thy victory?" Neither death nor hell holds any terrors for the true Latter-day Saint, and in order successfully to disprove the doctrine of salvation for the dead, our critics will have to get another Bible. And so far from disproving the divinity of the mission of Joseph Smith, the setting for the picture of so beautiful a doctrine places him immeasurably above those who try to belittle his name or discredit his teachings.

Dr. Kinney tried to display his wisdom on one occasion by claiming that Joseph Smith stole the Spaulding Manuscript in 1811, and palmed it off on the world as the Book of Mormon. I went after him and showed him how foolish he had made himself look by claiming that a boy, six years of age, could do such a thing.

He has had sense enough to keep silent ever since.

Vancouver, B. C. W. A. CARROLL.

OUR HEARTS AS GARDENS.

THE heart is like a garden which our Father in heaven has given us to cultivate. It is necessary that we should unceasingly apply ourselves to the cultivation of the good, and the extraction of the evil which might there take root; otherwise it is but uncultivated ground. But let us scrupulously fulfil these two duties, and to this end, let us implore the assistance and blessing of God, who makes the sun to shine, the dew and rain to fall, the plants to grow, and the fruit to ripen; then will our hearts be most beautiful gardens, and we shall possess a paradise within ourselves.

Blackburn. ISABELLE SANDFORD.

"THERE is no vice, or habit, to which men are addicted, the results of which are more transmitted to posterity, than are those of tobacco-using. A vigorous man may use tobacco all his life, and be able to convince himself all the time that he is receiving no injury; but the children of that man, who ought to inherit from him a vigorous constitution and good health, are, instead, robbed of their rightful patrimony, and enter life with a weakly vital organism, with a system predisposed to disease, and destined to premature decay. The sons of an inveterate tobacco-user are never so robust as their father; and the grandchildren, in case the children are tobacco-users, are certain to be nervous, weakly, sickly creatures. This fact we have verified in so large a number of cases, that we make the statement, fully prepared to maintain it by indisputable facts."—DR. KELLOGG, Director of the Sanitarium of Battle Creek, Michigan.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 16, 1919.

EDITORIAL.

THE COMING PEACE CONGRESS.

DURING the long years of war, now fortunately ended, we have heard many gloomy utterances concerning the supposed failure of the teachings of the gospel of Jesus Christ to lift the world up to high moral standards. The atrocities committed during the war are referred to as a proof of the utter failure of Christianity.

What are the facts?

If we turn to the history of former ages, we learn that there was a time when warriors, even under the banner of the cross, gloried in the brutalities they committed. We happen to have on record the story of an eye-witness of the entrance of Godfrey of Bouillon into Jerusalem, with his crusaders. The record says:

"Among the first to enter were Tancred and the Duke of Lothringia [Godfrey], who on that day shed quantities of blood almost beyond belief. After them, the host mounted the walls and now the Saracens suffered. Yet, although the city was all but in the hands of the Franks, the Saracens resisted the party of Count Raymond as if they were never going to be taken. But when our men had mastered the walls of the city and the towers, then wonderful things began to be seen. Numbers of the Saracens were beheaded—which was the easiest for them; others were shot with arrows, or forced to jump from the towers; others were slowly tortured and were burned in flames. In the streets and open places of the town were seen piles of heads and hands and feet. One rode about everywhere amid the corpses of men and horses. But these were small matters! Let us go to Solomon's Temple, where they were wont to chant their rites and solemnities. What had been done there? If we speak the truth, we exceed belief: let this suffice. In the temple and porch of Solomon one rode in blood up to the knees and even to the horses' bridles by the just and marvelous Judgment of God, in order that the same place which so long had endured their blasphemies against Him should receive their blood."

And after these outrages had been committed, the crusaders went to the holy sepulchre, where their hearts, as the chronicler puts it, "presented to God, victor and triumphant, vows of praise which they were unable to explain." Kneeling, as it were, in pools of blood, and surrounded by the severed limbs of their fellow-beings, they were filled with exultation and ecstatic joy, and no protest was raised by anyone.

It is true that even in our day, war has caused men to commit deeds of cruelty and barbarism beyond belief, and if there were

no other tale to tell, no other side to the picture, we might feel inclined to draw a most pessimistic conclusion. But there is another side. At the present time, the greater part of the world has condemned those deeds as criminal. The unspeakable cruelties committed before our eyes have brought down the wrath of the leading nations of every continent upon the heads of the perpetrators. That is the great difference between former ages and ours. It shows the influence of the gospel of Jesus Christ in the world.

There is another fact which is exceedingly encouraging to all who live in the hope and expectation of the final triumph of the teachings of Jesus. We refer to the general demand in the world that no more wars shall be fought. It is in response to these demands that statesmen now are endeavoring to create a League of Nations, with the object of maintaining the peace of the world.

What are the prospects for the success of their present endeavors?

In the first place, we may say that the world is pretty well agreed on the general principle of uniting the nations in the interest of peace. Lloyd George, Lord Grey, Mr. Asquith, Mr. Balfour, President Wilson, ex-President Taft, as well as prominent statesmen in France, Italy, Japan, the South American, and some other countries, are all in favor of the formation of a league such as that advocated by President Wilson. It is almost impossible to believe that the coming peace congress can adjourn without having reached an agreement on some practical plan for the abolition of the periodic, international bloodletting.

In the second place, we should remember that a League of Nations is not a new experiment, of the success of which doubt may be entertained. The British Empire is, practically, such a League of Nations, and the United States is another such League. Both have proved eminently successful.

The United States of America consists of forty-eight independent States and some Territories, united to maintain peace and pleasant relations, and this is done with great success and general satisfaction. It is done by means of a common legislative body, a supreme court, and a chief executive, and a common army and navy.

All that is needed now is to make this arrangement, which we believe was made by divine inspiration, general. Suppose that Great Britain, with her colonies, France, Italy, Belgium, the United States, Brazil, Argentina, Japan, China, etc., should decide to perpetuate the existing alliance, and call it a League of Nations, and that for its maintenance they should establish a common parliament to make and codify international law; a world supreme court to judge between nations in accordance with such law; and elect a League president to have the responsibility of carrying out the enactments of the world parliament and the decisions of the world supreme court; then the League would be established. And

it would soon become so successful that every nation in the world would ask for admission. Each nation would retain its own government and laws, and be fully independent, except in matters relating to the common interests of the members of the League. No revolutionary measures would be necessary, but national selfishness would have to be sacrificed for the good of the entire human family. The result would be general prosperity and goodwill among all nations.

Everything considered, there is every prospect that a League of Nations, of some kind, will come into existence as the result of the coming peace congress, but we must not suppose that all will be peace, and love, and brotherhood in the world immediately after the signing of the necessary documents by the representatives of the congress. Men's hearts are not regenerated by the signing of a pledge. There will be industrial difficulties to cope with, and it is very probable that before they are all adjusted and settled, turmoil and strife will continue, until the prophecy in the Doctrine and Covenants will be fulfilled, which says:

"And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another" (Sec. 46: 69, 70).

This remarkable prophecy is to be fulfilled in the Lord's due time. There will be internal strife and contention among the inhabitants of the earth, in spite of all that men can do, until in Zion alone peace will prevail among neighbors. Everywhere else there will be industrial, political, commercial, social, and perhaps religious conflicts, until it will be necessary for all who love peace to gather to Zion.

How necessary, then, for the Latter-day Saints to preach the gospel in the world, and to build up the place God has appointed as a refuge for His children, when confusion shall sweep the world like a flood: Christ is the Prince of Peace, and there can be no lasting peace except under His laws and His banner. Men must accept Him, if they will have peace and happiness. And when His kingdom comes in its fulness, then the world will have peace. And we are witnessing to-day the preparations for His advent in power and glory.

J. M. S.

THE CHURCH AS A SOCIAL INSTITUTION.

[From the *Liahona*.]

However great the importance of knowledge and reason, it is love that is the most powerful motive force in moral progress. The family is the nursery of love and goodwill toward mankind.

It is there that each learns to subordinate self to the common good, to share his gain with those in need, and to give willing service to others. The ability to cooperate for the good of all is an essential condition of social progress as well as of individual progress. However brilliant a person may be, if he is unable to cooperate with his fellows in the common cause of human betterment, he is doomed to failure. Family life provides not instruction merely, but, what is far more important, everyday practice in this homely virtue.

Although less universal, the institutions of religion, next to the home, touch most intimately the lives of individuals. From infancy to death the great mass of individuals are under the influence of religion, which represents their deepest reflections and feelings and consequent actions. The church is the organized expression of this aspect of human life. Many persons who are not church members substitute therefor membership in a secret society or brotherhood.

Theology may be a matter of belief, but religion must be practical as well. Organized religion has for its task the spiritual betterment of mankind. The betterment may have reference to this life or to the next, or to both. It has come to be the prevailing opinion, however, that what is best for this life, in the highest sense, is also best for the next. The churches have, therefore, centered their efforts upon the development of the finest type of character and the improvement of social conditions in respect to their effect upon the development of character. Whatever else God may mean to the Church, He is the embodiment of the highest ideals man can conceive. In the matter of morals and spiritual development He is the goal toward which the religious man strives. This is illustrated in Christianity in the admonition: "Be ye therefore perfect, even as your Father which is in heaven is perfect." The religious life has been summarized under the headings, love of God and love of neighbor, and the latter, meaning our fellow men, has been taken as the index of the former. In striving to realize the highest type of character through love and service to mankind, the individual ordinarily gains hope, faith, and endurance in the task through his belief in a Supreme Being or Power that makes for righteousness—a Being or a Power that is more real and more ultimate than anything else in the universe. Every one must at some time realize that as an individual his life is short, and, in consequence, his attainments meager at best. If he is to have permanent place and significance in the world, it must be because of some permanent and meaningful relationship which he bears to that world. This idea is the foundation of the church as a social institution and permeates all its educational work with young and old, with members and non-members.

* * *

In the broadest sense, education is the chief business of all social

institutions and their auxiliaries, which conserve the race inheritance in all its aspects and use this heritage as a means of further progress. By means of institutions, individuals develop their powers through participation in social life and through sharing the common good of civilization.—PROFESSOR MILTON BENNION, in *Citizenship: An Introduction to Social Ethics.*

THOUGHTS FOR THE NEW YEAR.

Another year has passed away
With all its hopes and fears,
With all its bright and happy smiles
And all its mourners' tears.

It is wise at this time, to take a brief review of our lives as saints of latter days. And as we look back over the past, eventful year, and survey our shortcomings and failures, our neglected opportunities, and, sometimes, our indifference to God, our duties to Him and to our neighbors, it might be profitable to meditate upon what we might have done, or what we might have been, had we been just a little more faithful, or just a little more obedient, or even a little less hasty with our tongues or temper. Having discovered our faults and our shortcomings, which is not difficult to do, let us put implicit faith in our loving Father and in our dear Redeemer, with a firm resolve to leave behind all that will prevent us from progressing in the great and glorious work whereunto we have been called.

Let us all be determined that the year 1919 will be spent to the best of our ability, and with the help and guidance of the Holy Spirit, in helping to spread the "glad tidings of great joy," and by every talent we possess, assist in building up the kingdom of God in the branch and town in which we reside.

Let me suggest some ways by which we can help our conference or branch president in the great work in which they are engaged. First, let us live in unity and full harmony one with another, and put away all ill-feeling and dissension. Let us honestly sustain all the Church authorities. Let us be regular at our Sacrament-meetings, and all other meetings which it is possible for us to attend. Do we hold an office in any of the Church organizations? Let us do our very best, then, to be regular in our attendance, and to be prepared for the duties devolving upon us, so that we may, by word and example, profit those among whom we live and work.

It does not need any words of mine to remind you how great is the task before us but what I would emphasize is this: That "no man having put his hand to the plough and looking back is fit for the kingdom of heaven."

We know how great are the enemy organizations arrayed against us. It is even as Paul warned the Ephesians in his day

(6: 12). "For we wrestle not against flesh and blood, but against principalities and against powers, and against the rulers of the darkness of this world, against spiritual wickedness in high places." But though our enemies be so many and so strong, yet our Lord and Savior, the great Captain in whom we trust, is on our side, and by His help and guidance we can overcome all things.

I am sometimes led to think, that what is most needed in the "Church of Jesus Christ" at the present time, is an active and living faith in God, our Father, in His Son Jesus Christ, and in the Holy Ghost, and the power of prayer. Oh, if we would only cultivate the true faith which Jesus so often advocated, how different would be our lives, how profitable our labors in His service!

We find in Mark 9: 23, these words, "If thou canst believe [i.e., have faith], all things are possible to him that believeth."

And again we read, "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall receive them" (Mark 11: 24). What glorious possibilities are opened before us, if we take our Master at His word, and exercise aright the gift of faith which we all possess, for "all things are possible to him that believeth," are the words of Jesus, and we know that He cannot lie.

To quote all the passages of Scripture in old and modern revelation, in regard to the efficacy of true faith, would be to infringe too much on the limited space of the *Star*, but, to quote one more passage, in John 16: 23, we read, "Whatsoever ye shall ask the Father in my name, he will give it you." Let us believe these things. Jesus meant us to believe them, or He would not have uttered them.

The question presents itself, What should we ask for? There are many and various things that we desire, and among them we should include, That God will be pleased to use us in whatever way it pleases Him, in the furtherance of His kingdom, for the glorifying of His Holy Name, and the spreading of the gospel to all people; that we may have the required faith, wisdom, health, and strength, to recognize and accept every opportunity to do His will, during the coming year, that our labors may be rewarded with much good fruit; and that in His hands we may be instrumental in leading many of our erring brothers and sisters, who know not the truth, into the fold of the true Church through the door of baptism.

These and many more things, which it is unnecessary for me to enumerate, we may pray for and receive, if we ask in faith, nothing wavering, and with an eye single to the glory of God.

And so, forsaking all our weaknesses and faults of 1918, let us press on through the coming days of 1919, and try to accomplish something in the Master's service, which shall help to justify us when we come to stand before the judgment bar of God, and hear

pronounced the glorious benediction. "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

Newcastle Conference. R. H.

FROM THE MISSION FIELD.

Baptisms.—On Sunday, January 5th, 1919, a baptismal service was held at Deseret, London, when three souls from the Hammersmith branch were baptized by Brother Ralph J. Pugh. They were confirmed immediately after by Brothers Ralph J. Pugh, Henry J. Stagg, and Herman Stulz.

An Address.—On January 5th, 1919, President James Gunn McKay was invited to address the North Watford *Men's Own Society* on the subject of "Jesus, the Christ, from the 'Mormon' Viewpoint." Every seat was taken in the commodious hall. The "Mormon" proved to be a drawing card, for it was the largest attendance they had had for some time. Many expressed themselves as being well pleased with what they heard, and the secretary asked if another lecture could be given in the near future. He also said that he was sending President McKay's name to the larger society, comprised of about 700 people, with recommendation that they invite him to deliver a lecture there in the near future.

Branch Conference.—A well-attended branch conference was held on Sunday, December 29th, 1918, at Nuneaton, Birmingham conference. President Charles A. Welchman and Elder William D. McAlister, of the Nottingham conference, Elder State England of the Birmingham conference, and the local branch presidency were in attendance. A Sunday-school program, and an address by Elder State England, were given at the morning session. In the afternoon, President Charles A. Welchman and Brother George Hunter were the speakers; and at night, Elders Charles A. Welchman, William D. McAlister, and State England addressed those present.

On Sunday, January 5th, 1919, a branch conference was held in Dublin. President Sidney L. Wyatt, of the Irish conference, Elder Arnold G. Holland, of the Hull conference, and President B. R. Birchall, of the Dublin branch, were present. These brethren were the speakers, and dwelt principally on the necessity of the saints living each and every principle of the gospel, and preparing themselves for the coming of the Lord. The responsibility of parents in teaching, by precept and example, the gospel to their children, and the duties of children to their parents, were also emphasized. There was a good attendance at all these sessions.

Socials.—A combined Sunday-school and farewell social for President Sidney L. Wyatt, was held in the Dublin branch, 15a

Wicklow Street, Dublin, on Wednesday evening, January 1st, 1919. Prizes were distributed to the Sunday-school children, and a presentation was made to President Wyatt by the branch. An interesting program was rendered, and refreshments were served.

On December 20th, 1918, at the home of Sister Edith Bartley, South London branch, London conference, the primary association gave their annual festival. The children were dressed in costumes and rendered character parts in a very pleasing manner. President Bartley and her counselors distributed presents.

On December 21st, 1918, the North London and Holloway Sunday-schools, London conference, gave their annual party, when a well-arranged program was rendered. Prizes were given to the children for attendance, conduct, and aptitude. Each prize consisted of a book. Deseret was decorated for the occasion.

On December 23rd, 1918, at Deseret, the North London Relief Society gave a party which included a farewell reception to Elder Hugh S. Latimer, who was released to return to his home in the mountains. Besides the program, refreshments were served. A nice tie-pin was presented by President James G. McKay on behalf of his companion elders and saints as a token of love and appreciation of his labors in the conference. Elder Latimer responded with a few appropriate remarks and bade the saints "goodbye," and urged them to keep the faith.

On Christmas Day, the Shildon branch of the Newcastle conference held the annual social. The hall was decorated for the occasion, and the social was well attended by the Saints and friends. "Tea" was served to those present between the rendition of the program of songs, recitations, and games. The children were presented with prizes for attendance and punctuality.

On "Boxing Day," December 26th, 1918, and on Friday the 27th, the South Shields, Sunderland, and Gateshead branches of the Newcastle conference, held successful socials for the children of the respective Sunday-schools. They were all well attended. The children were presented with prizes for attendance and punctuality.

On Friday, December 27th, 1918, the South London Sunday-school gave its annual Christmas party at the home of Brother Thomas Long. "Tea" was provided, prizes were distributed, each child receiving a prize according to its deportment and progress in the studies. Games were indulged in and all enjoyed themselves.

On the 27th of December, 1918, at Broadway Hall, the Hammersmith Sunday-school, London conference, gave its annual party. Refreshments were served, prizes were distributed to the pupils, and the program was pleasingly rendered. Superintendent Andre K. Anastasiou made a brief report of the condition of the school.

On December 28th, 1918, the North London Mutual Improvement Association presented the beautiful play "Bluebird." The stage

was well arranged, and members of the society made and painted the scenery. Sister Emma Steel is to be complimented for her able supervision of the work.

On Saturday, December the 28th, 1918, the Hull branch Relief Society gave a "tea" and social, free to all the older members and friends. After the "tea," an interesting program was rendered, consisting of a short sketch, songs, recitations, and musical selections.

At eleven o'clock, December 31st, 1918, many saints and friends assembled at Deseret, London, to take part in a watch service. Each elder present presented a resolution asking their hearers to adopt it in their lives. Silence of two minutes was maintained, covering the last minute in the old year and the first minute in the new year, and all were invited to make a silent prayer or make a resolution for the new year.

On New Year's evening, the Stratford branch, London conference, gave their annual reunion at Earlam Hall. Refreshments were served, and an excellent program was rendered.

On Thursday, January 2nd, 1919, at the home of President Robert J. B. Prior, the Portsmouth branch of the London conference gave their Christmas social. The Sunday-school rendered the program. Refreshments were served, and prizes were given to the children by Superintendent Lily Prior.

A social was held at 30 Abbotsford Place, Glasgow, January 2nd, 1919, under the auspices of the Sunday-school, presided over by President John Hunter. Over three hundred people were present. A beautiful Christmas tree was provided by Brother William Rennie, and a toy was given to each child present. The toys were all made by Brother Thomas Scott. The refreshments were served by a party of six soldiers and one sailor. A splendid program of songs, recitations, and games was carried out very successfully.

On Saturday, January the 4th, 1919, a "tea" and Christmas party were given for the Sunday-school children of the Hull branch. After the children had satisfied their appetites and enjoyed themselves, those that had the best record through the year for attendance and preparation of lessons received book prizes.

CONTENTS:

Neither Marry Nor Give in Marriage 33
Salvation for the Dead 35
Our Hearts as Gardens 39
Editorial: The Coming Peace Congress 40
The Church as a Social Institution 42
Thoughts for the New Year ... 44
From the Mission Field 46

EDITED, PRINTED AND PUBLISHED BY GEORGE F. RICHARDS, 295 EDGE LANE, LIVERPOOL.

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.